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The Human Community: An Ontological-Agonistic Perspective and New Categorial Interpretations – Family, Locality, Organization, Nation, State, Society

Abstract: The present study proposes an incursion into the **metaphysical depths** of human association, offering an **ontological-agonistic perspective** on the foundations of the social realm. Transcending the classical visions of the rationalist or mechanist **social contract**, this work interprets the community as an **agonic Mega-creature** — an **emergent organism** whose vitality resides not in passive consensus, but in the **permanent tension** between the **magmatic forces of Being** and the formal structures of civilization. The central pillar of the analysis is the concept of the **subterranean social dragon**, a metaphor for the uncontrollable, **drive-driven pulse** that throbs beneath the fragile veneer of institutional order. This dragon represents the sum of **vital energies**, **wills to power**, and the **abyssal collective memory** that nourishes the social realm, yet becomes devouring during moments when official forms sclerose. **Revolutions and wars** are analyzed not as mere historical accidents, but as **necessary eruptions** of this dragon; they are moments in which life reclaims its primacy over ossified norms, devouring social structures, institutions, values, and cultures to force a new stage of **ontification**. The work explores the processuality of ontification, from the **trauma of primary contact** to **historical transcendence**, and reclassifies collective realities into distinct **ontological categories**: **the Family** (the cell of agonic blood), **the Locality** (the space of proximity collision), **the Organization** (the instrument of magmatic efficiency), **the Nation** (the symbolic face of destiny), **the State** (the sovereign mask of order), and **Society** (the ultimate horizon of agonic integration). The objective of this endeavor is to reclaim the **ontological dignity** of the community in an era of **spiritual desertification** and **bureaucratic neutralization**.

Keywords: Ontology, Community Ontos, Agonic Mega-creature, Subterranean Social Dragon, Ontological Siege, Structural Tension, Ontification, Agonism

INTRODUCTION

Is that which we often call a harmoniu community or social peace truly a state of authentic harmony, or does it merely represent the fragile armistice of wills that have grown weary of facing each other openly, giving way to a silence filled with resentment? The central interrogation of a **social philosophy** that refuses the comfort of clichés starts from this radical questioning of the collective order: could it be that consensus is, in reality, the euphemism for a collective **spiritual atrophy**, a mask placed over an abyss of energies that have not yet found their discharge valve?

The present study proposes an incursion into the nature of the human community viewed not as an arid juridical mechanism, but as an objectification of **ontological agonism**, a structure of resistance erected in the very midst of **existential collision**. In this vision, human associations appear not as refuges of convenience, but as stages in the crystallization of a **social Mega-creature**, a living organism, a **subterranean "dragon"** whose vital substance is the **permanent tension** between forces that confront one another or seek to assert themselves against **nothingness**. This tension is revealed not as a passing accident, but as the engine of **social immanence**, a force that, in the absence of resistance, would dissipate into insignificance. The community thus becomes a form of collective siege upon **ontological silence**, an attempt to build a shelter of meaning in a landscape dominated by the **entropy of the spirit** and by the presence of this **subterranean social dragon** which, though invisible during stability, throbs beneath the foundations of any civilization.

This genesis does not seem to be the result of a utilitarian calculation, but of an **ontological siege** that Being exercises upon the void through **plurality**, forcing each human atom to emerge from inertia in order to measure itself against the other in an acute confrontation. The social realm is born the moment isolation becomes insupportable, generating a discharge of energy that obliges individuals to **collide frontally** to generate the spark of meaning, awakening to life that **social Mega-creature** whose nature is often predatory. The community does not present itself as a static shelter, but as a permanent **assault front** where Being asserts itself against inertia, transforming the fear of death into a collective **will to power**, a force that besieges the future to wrest a durable form from it.

This will is not confined to preservation, but tends toward expansion, being a continuous assault upon the limits of the human, where the individual is constrained to become part of a common **historical destiny**. In this context, agonism no longer appears as the opposite of order, but as its **secret substance**, the fuel that keeps the core of human association incandescent against the absolute cold of nothingness, offering a **cohesion** that no idyllic peace could ever generate, yet at the cost of a constant vulnerability to violent outbursts.

Order displays itself as a **fragile veneer** cast over an abyss of uncontrollable energies, an **aesthetic mask** of a confrontation that refuses to be extinguished by mere administrative decrees. When the mechanisms of **domestication** succeed in eliminating every trace of vital vibration in the name of a **sterile consensus**, the community risks entering a phase of **entropic ossification**, gradually losing its **metaphysical density**. This state of **social clinical death** transforms the collectivity into a mere breathless shell, an administrative fiction that no longer possesses the power to generate meaning, until internal pressure forces the **subterranean social dragon** to rise to the surface.

This loss of **agonic tension** fosters a **uniformization** which, under the mask of equality, actually conceals the **annihilation of subjectivity** and of the capacity to further besiege reality. A society that has killed the **agona** is a society that has ceased to breathe as a living organism, becoming a mere repository of human wreckage, an archive of extinguished wills that remain easy prey for moments of **radical crisis**, when repressed forces return with devastating ferocity, sweeping away regimes and civilizations.

This asphyxiation tends to manifest through **hyper-regulation**, where the norm no longer channels the tensional flow, but buries it beneath successive layers of **procedural inertia**, transforming the creative tension into an inert mass. Institutions thus become museums of dead forms, incapable of responding to living pulsations, transforming the state from a protective steel hull into an **asphyxiating barrier**. The result is a society of **atomized spectators** who tend to confuse stability with the absence of life, ignoring the fact that a structure that no longer trembles under the pressure of the **agona** is a structure already collapsed, where the **social Mega-creature** begins to gnaw the foundations of order from within.

The **hyper-bureaucratization** of the modern world is revealed as a siege of non-existence upon Being, an attempt to reduce the tensional complexity of life to the linear simplicity of the algorithm. In this void of confrontation, the individual ceases to be a fighter for meaning, becoming a mere consumer of **passive safety**, devoid of any defense against great historical shocks—**revolutions or wars**—when the social monster emerges from the depths to devour civilizations that have forgotten to cultivate their own power of resistance.

This tensional architecture is explored in this article starting from the metaphysical foundation of the **Community Ontos**, the space where Being objectifies itself through the act of **brute collision**. It considers the process of **Ontification** of the community through the lens of five critical stages: **Primary contact** (marked by trauma), **Agonic acquisition** (where the magnetism of power redistributes resources), **Delimitation** (the process through which the Mega-creature receives a symbolic face), **Consolidating** (in which institutional armor protects the core), and, finally, **Final Ontification** (the threshold of transcendence).

This processual mechanics is subsequently projected onto the existential categories of association: **the family**, **the locality**, **the organization**, **the nation**, **the state**, and **society**, identified as arenas of mutual siege. Through this perspective, the aim is to highlight that **social stability** does not represent the absence of siege, but its most refined form, the only one capable of holding back the blind force of the subterranean social dragon. The study constitutes a warning against the illusion of absolute peace, proposing instead an **ethics of creative agonism**, the only one capable of sustaining the weight of history and offering the human subject a real ontological dignity.

THE COMMUNITY/ COMMUNAL ONTOS

The Ontos constitutes itself as the hard core of existence, that dimension of "being-in-itself" which, in the phenomenological understanding of Nicolai Hartmann, resists dissolution through its very **ontological density**. From a historical perspective, the etymology of the concept traces back to the present participle of the Greek verb *einai* (to be), marking the transition from "that which is" as a static essence to "that which subsists through force." If in the pre-Socratic thought of Parmenides the Ontos was an immutable sphere of fullness, Heraclitus introduces the seeds of **agonism** through the idea that Being manifests only through *polemos* (conflict). Subsequently, Aristotle anchors the Ontos in *ousia* (substance), which combines matter and form in act, so that in modernity, under the influence of Immanuel Kant, we witness the radical distinction between the **noumenon** (the thing-in-itself) and the phenomenon. Martin Heidegger revolutionizes the term through the **ontological difference** between *Sein* (Being) and *Seiendes* (Being-in-the-world/Entity), defining *Dasein* as that entity for which its own mode of being represents a problem. In the present context, the Ontos is reclaimed and reinterpreted not as a matter of fact, but as a pressure, an **agonistic force of resistance** that refuses dissolution into the administrative void.

The starting point is the **personal Ontos**, representing the raw vital force of the individual, an "inner fortress" whose tensional architecture mirrors Kantian antinomies and the collision between **Dionysian drives**

and the Apollonian rigor theorized by Friedrich Nietzsche. This ontic pressure, akin to Arthur Schopenhauer's **will to live**, refuses to be subjugated by the imperatives of pure reason, constituting the primary source of energy, that *élan vital* of Henri Bergson which will subsequently fuel the entire social framework. In this paradigm, the individual cannot be perceived as a peaceful monadic unit, but rather as a permanent battlefield, a Heideggerian *Dasein* cast into a world of necessity, which reclaims its freedom through the confrontation with finitude. The subject's **inner agony** does not remain confined within the solipsistic space, but is exported outward the moment the personal Ontos engages the **"struggle for recognition"**, a central pillar of G.W.F. Hegel's dialectic in *The Phenomenology of Spirit*. Subjectivity thus becomes a besieging force that transgresses mere biological survival, aspiring to what we may call **ontification**—a process of objectification of the spirit that transforms fleeting existence into a dense historical presence, challenging the environment and alterity to a dialogue of forces where structure is born solely from the conflict of wills.

The transition toward the **community Ontos** is achieved through a tensional fusion of these units of force, giving rise to an **agonic Mega-creature**, an entity reminiscent of the collective sovereign described by Thomas Hobbes in *Leviathan*, yet stripped of its purely contractual mechanism and endowed with an overflowing organic vitality. Beneath this formal structure throbs the **"subterranean social dragon"**, a metaphor for the magmatic uncontrollable or for the archetypal **"collective unconscious"** of Carl Gustav Jung, which nourishes the collective organism from the depths. The dragon represents the invisible foundation of the social realm, a telluric force akin to a collective **will to power**, which devours individual biographies to feed a common destiny, subordinating the particular to the universal in a Hegelian sense. This **ontic density** defies any attempt at rationalist social engineering of a Popperian nature, as its roots belong not to logic, but to a metaphysics of the depths.

The community Ontos does not crystallize into a state of rest, but manifests as a magnetic field of adversities, where cohesion is directly proportional to the intensity of internal and external opposition. This **becoming through negation**, specific to the Hegelian absolute spirit, implies that any authentic community defines itself through its capacity to sustain the **siege of the other**, transforming collision into an architecture of survival. The agonic Mega-creature thrives through the friction of **wills to dominate** which, instead of annihilating each other, counterpose within a network of forces reminiscent of Romano Guardini's "polar opposition." The community thus becomes a space of **permanent siege**, where peace is merely a strategic armistice between drive-driven forces, and order is the supreme form of mastered tension, a state of **ontological alertness** in which the collective Being fortifies itself precisely through the resistance exerted against pressures that tend to fragment it.

In this higher stage of agonism, the community Ontos acts as a **"tragic consciousness"** of the social realm, where becoming is dictated by the imperative of transcending one's own condition through confrontation. This perspective radicalizes Carl Schmitt's vision of the **"friend-enemy" distinction**, elevating it to the rank of an ontological engine: the Mega-creature does not exist outside the state of conflict, but feeds on the necessity of imposing its own Ontos in the face of the void or hostile alterity. The **structural tension** between sacrificed biographies and the collective edifice generates a magmatic energy that transforms society into an **antifragile organism**, capable of regenerating through crisis. Thus, community ontification is not a process of pacification, but one of permanentizing the struggle, where the siege becomes the sole proof of vitality, and the opposition between the drive-driven magma of the dragon and the armor of the law creates a historical vibration that refuses the sclerosis of dead forms.

The **social dragon** functions as an instance of long memory, a reservoir of *mnemosyne* which, in the spirit of Maurice Halbwachs' theories on **collective memory**, never forgets the humiliations or founding victories of a community. It stores traumas and glories in the form of an energetic potential ready to explode, validating Georges Sorel's thesis on the power of the **social myth** as an engine of historical action. When official discourse and institutions become anemic, entering the phase of "decline" described by Oswald Spengler, the dragon roars from the depths, demanding sacrifice and a return to primordial sources. It is the element that confers **"sacredness"** upon laws, as Émile Durkheim saw it, and depth to symbols, acting simultaneously as a creative engine and a devouring monster that permanently reminds us that the social realm is not an artificial construct, but a metaphysically transfigured **biological phenomenon**—a life that unceasingly seeks its form through agony and siege.

THE HUMAN COMMUNITY FROM AN ONTOLOGICAL-AGONISTIC PERSPECTIVE

Within a profound analysis of the social phenomenon, the human community ceases to be perceived as a mere sum of atomized interactions or as a product of an abstract juridical contract, revealing itself instead as a field of ontological forces where agony (constitutive struggle) functions as the sovereign form-creating principle. Even if by **agonism** we do not necessarily mean conflict, this vision also relies on Heraclitus's concept of *polemos*, which saw in conflict the father of all things, suggesting that social identity is not a state of rest, but the result of a constant and reciprocal pressure among its component elements. The **ontological-agonistic perspective** forces us to view human association not as a Rousseauian "contract of tranquility" aimed at eliminating differences through uniformization, but as a **dynamic armistice** in which

order is always precarious and must be incessantly renegotiated. In this framework, the "new" does not emerge through the anemic consensus of administrative procedures, but through the violent impact of wills that refuse the process of homogenization, manifesting what Friedrich Nietzsche termed the **will to power**—that vital force which breaks the patterns of sterile egalitarianism to generate value and difference within the social body.

This synthesis does not annual conflict, but sublimates it into a higher structure of collective existence. **Agonism** thus becomes the fundamental method through which the community verifies, contests, and renews its values, transforming, as Chantal Mouffe suggested, the absolute enemy into a **legitimate adversary** with whom one can dialogue through the mechanisms of political and symbolic struggle. In the absence of this vital tension, social categories lose their **metaphysical density** and relevance, becoming mere administrative labels within an entropic, bureaucratized system devoid of existential meaning. The new categorial interpretation proposed here views each form of association—from the family to the state—as a stage of "taming" the **dragon**, that telluric force of brute Being, an energy that devours individual biographies to feed a common destiny, defying any attempt at rationalist social engineering that would seek to reduce life to a predictable and controllable logical schema.

The essence of this perspective resides in the unceasing dialectic between the magmatic plane (the subterranean dragon) and the formal plane (the institution or superstructure). The community becomes the space where the **uncontrollable** is "captured" without being killed, a process that mirrors the distinction between **constituent power** (the energy of the mass in motion) and **constituted power** (the established legal order) theorized by Antonio Negri. This collision of planes generates an **architecture of tension**, where each institution is reintegrated not through pragmatic functionality, but through its capacity to contain and express the permanent **ontological siege** of vitality upon rigid form. The institutional sphere acts as an **"apparatus of capture"**—a term consecrated by Gilles Deleuze and Félix Guattari—which attempts to codify the fluidity of Being into controllable segments, but which always remains under the explosive pressure of the magma that refuses total captivity and tends toward a creative liberation.

The process of **institutionalization** must, therefore, be understood as an attempt to fix meaning within an ontological flux otherwise insupportable for the isolated individual. The institution is not merely a limitation, but a horizon for the discharge of forces which, left unmediated, would lead to the immediate dissolution of the social bond; it transforms the sacred terror of Being into **symbolic authority**. This transformation, however, entails a major risk: the tendency of forms to become autonomous from the life that generated them—a phenomenon described by Georg Simmel as the **tragedy of culture**, where the objectifications of the spirit become

alien and oppressive toward living subjectivity. At this point, the institutional confrontation becomes a struggle for the survival of the spirit in the face of its own creation, an attempt to maintain the permeability of structures against the permanent siege of the new pulsing within the ontic plane.

The mechanism of operation for this social architecture is based on the system's capacity to generate **safety valves** for the discharge of accumulated tension. When the formal and superstructural plane becomes excessively rigid, ignoring the magmatic realities of the base, it ceases to be a dwelling space and becomes what Max Weber identified as the **iron cage of formal rationality**—a structure that crushes the vital breath under the weight of bureaucracy and empty procedural rules. In such moments, **ontological pressure** increases to the point where constituent power erupts violently, reconfiguring the institutional space to allow a new breath of Being. The genius of a community resides in avoiding these catastrophic ruptures by maintaining a **productive friction**, where the law provides the structure but remains open to the vital force that legitimizes it from within.

In the end, the **ontological siege** exercised upon the institutional plane guarantees that society will not collapse into total inertia or a lifeless formalism. This permanent confrontation transforms the social realm into a metaphysically transfigured **biological phenomenon**—a life that unceasingly seeks its equilibrium through agony and siege, ensuring the permanence of meaning within a universe of brute forces. The institution succeeds in being relevant only to the extent that it remains an echo of the **primordial struggle**, a form capable of vibrating under the impact of individual and collective wills, transforming the fear of chaos into respect for a **living order** that self-transcends and reinvents itself through its very agonic nature.

To comprehend the deep architecture of collective existence requires a radical departure from idyllised social contracts, shifting the analytical lens toward a structural framework where the development of human association operates as a profound, processual, and tension-driven progression through five distinct metaphysical thresholds.

1. Contact / Interaction: The Ontological Collision

The becoming of a community invariably begins with the trauma of mutual recognition, a process that mirrors the Hegelian master-slave dialectic. **Contact / Interaction** is not a mere spatial encounter, but a violent ontological collision in which two or more wills measure their resistance in a struggle for prestige and recognition that precedes any formal social contract. The spark of this impact generates the threshold of critical energy necessary for any living association; without this initial

friction, the group remains an inert agglomeration of isolated atoms—what Hobbes termed the state of nature: a sum of hostile singularities devoid of systemic coherence, locked in a state of aggressive vigilance.

At this juncture, the confrontation unfolds between the **"Old Solipsism"**—the wild, autarkic autonomy of the individual—and the **"New Contact"**, a force that compels the opening of the ego. The individual opposes a fierce resistance to this fusion, viscerally fearing the annihilation of their primary identity. Yet, the tension generated by this opposition is the very fuel that drives the engine of association; community is born not out of peace, but out of a forced armistice between egos that have failed in their attempts to ignore or destroy one another. The trauma of contact is essential because it "awakens" the collective consciousness through the painful experience of the ego’s limitation when confronted by the undeniable force of alterity.

This permanent collision creates an incandescent contact surface where the ego can no longer return to its original shape, becoming permanently deformed by the presence of the other. This deformation is not an adaptation, but an ontological fracture that leaves room for the influx of collective energy. When individual resistance reaches its breaking point, the energy discharged in the conflict ceases to be defensive and becomes a vector of expansion. This unchanneled accumulation of force pushes the group beyond the mere shock of the initial encounter, transforming the fear of the other into a shared hunger for power, thereby clearing the ground for the first great devouring of external resources.

2. Acquisition / Accumulation: The Magnetism of Power

Once contact is established, the emergent entity becomes a veritable ontological magnet, manifesting that **Will to Power** (*Wille zur Macht*) described by Nietzsche as the very essence of a life tending toward self-transcendence through domination. The **Agonic Mega-creature** begins to voraciously absorb resources, symbols, and individual wills, integrating them into a flow of collective power that pulses with a disruptive intensity, entering into direct conflict with the members' old peripheral loyalties. Tension reaches its zenith between the inert mass of the members and the centralizing magnetism of the new structure, which crushes prior frameworks of belonging to subordinate them to the emergent locus of power.

Acquisition / Accumulation represents the moment the group begins to consume the "time" and "space" of its members, offering in return a denser identity and an often illusory ontological protection. A confrontation thus occurs between the **"Inert Mass"** of old habits and the centralizing **"Magnetism"** of the structure. It is a process of ontological cannibalism where the Mega-creature must devour the "old man" to nourish its own growth, provoking a profound identity crisis within each participant. Each new acquisition, whether material or

symbolic, merely increases the specific gravity of the group, generating an increasingly violent gravitational pull that annihilates any residual attempt at autonomy.

By the end of this stage, the Mega-creature becomes a magmatic force so vast and amorphous that its own weight threatens to collapse it into chaos. The accumulated force, lacking a precise direction, begins to consume itself through internal conflicts for supremacy. This surplus of raw energy becomes unsupportable, generating an internal pressure that can only be released through the imposition of a structure. The desperate need to halt self-devouring forces the group to seek a limit—a barrier that defines the inside from the outside and provides the **subterranean social dragon** with a recognizable face.

3. Structuring / Form-ation: Chaos to Cosmos

At this stage, the primary chaos of acquisition is organized into a network of hierarchies and boundaries—a process of tensional transition from **Chaos to Cosmos**, characteristic of the cosmogonies analyzed by Mircea Eliade. Structural delimitation is the act through which the Mega-creature defines its identity against the outside world, drawing the "sacred line" of belonging by which it is decided who is sacrosanct and who is sacrificial. Concurrently, through cultural **Structuring / Form-ation**, the **drive-driven uncontrollable** receives an aesthetic style and a founding myth, entering into a fierce symbolic confrontation with the raw magma of previously accumulated power. The subterranean social dragon is symbolically "tamed," granted a face, a mask, and a language of expression through which force becomes form.

Cultural Form-ation is the process of "painting" the dragon, transforming the terrifying sacred (*mysterium tremendum*) into a coherent narrative. The community projects images, stories, and rituals onto its magmatic force to make it bearable, concealing its predatory nature beneath the veil of civilization. Culture is not a mere ornament but a protective barrier, a **"symbolic immune system"** that allows the individual to participate in the dragon’s strength without being devoured by its immensity. However, this form tortures the vital element through limitation, forcing it to bow before style, which generates a state of permanent siege between the instinct for expansion and the necessity for order.

This tension between the aesthetic mask and the animalistic drive of the group eventually reaches a point of symbolic saturation. Myths begin to clash with the harsh realities of survival, and the "face" of the dragon risks cracking under the pressure of unforeseen events. The fragility of the cultural form, despite its beauty, becomes blatant in the face of external threats. For the form not to remain a mere aesthetic fantasy, it must be armored. The agonism between the fragile mask and brutal reality forces the transition toward a stage of hard solidification, where

the myth must be reinforced by an iron law and an institutional armor capable of resisting time.

4. Constitution / Institution: The Iron Armor

Vital consolidation represents the process of hardening through repetition and exposure to constant shocks—a stage of "sedimentation" in which external stress becomes a factor of cohesion. Subsequently, formal **Constitution / Institution** erects the edifice of laws that officialize the *agona* without extracting its vital essence, providing predictability within the realm of pragmatic reality. This transition from the charismatic force of the previous stage to legal authority reflects the process of rationalization and institutionalization described by Max Weber, transforming enthusiasm into duty. The great confrontation now takes place between the **"Pulsating Life"** of the group and the **"Rigid Law"** of the institution.

Formal institution transforms the agonic armistice into written law, creating the **"armor of Being"**—a barrier that protects, but also isolates the community from its own pulsating roots. It offers stability, but carries within itself the risk of bureaucratic entropy: the danger of forgetting the magmatic source of authority in favor of empty procedure, which often leads to a mute revolt of the vital against the legal. Here, the community risks death by asphyxiation; the armor meant to protect Being frequently becomes the cage that crushes it. A successful consolidation is one that allows the law to remain elastic, functioning as an exoskeleton that protects the living core from the erosion of time.

As institutions solidify, they tend to become ends in themselves, separating from the wills that created them. This "coldness" of the armor clashes with the human need for absolute meaning. The armor becomes so heavy and impenetrable that it ceases to be an instrument and becomes a total medium of existence. The conflict between the utility of the law and its claim to eternity creates an unbearable metaphysical tension. This crisis of finality, where the institution seeks to become the ultimate reality, propels the community beyond mere functionality into a dimension where it is no longer just organized, but becomes pure, transcendent Being.

5. Final Ontification / In-Being: The Collective *Dasein*

The process culminates in **Final Ontification / In-Being** of the community—the inflection point where the community ceases to be a mere social construct to become a true macro-entity, attaining the stage of a **collective *Dasein***. The communal Mega-creature now dictates reality on a large scale, constituting an absolute horizon of meaning that survives the succession of generations and biological accidents. The community acquires a full Being that no longer depends on individual

wills but shapes them despotically, functioning as a Hegelian **Absolute Spirit** that realizes itself in history through the unhesitating sacrifice of the contingent and ephemeral human in favor of absolute duration. At this stage, the community no longer simply "exists" as an association of people, but **"is"** as a self-standing ontological entity—an objective reality more "true" than its mortal members, defining not only truth, but the very possibility of thinking reality.

This ontified fullness, however, does not represent a state of rest, but the apex of a cosmic tension in which the Mega-creature confronts the reality of death and entropy. Ontification attempts to freeze time, entering into a tragic confrontation where the individual is completely absorbed into the Absolute, losing their trace in favor of a collective Being that precedes and transcends them. This is the stage where the initial magmatic force of the dragon has been fully sublimated into the **spirit of the times** (*Zeitgeist*)—a sovereign authority that no longer admits any form of external autonomy and views any other entity as potential prey or an existential enemy.

This overload of Being, this existential "too much," now forces the great shift from general processuality to the specific morphology of power. Agonism no longer remains an abstract force; it begins to crystallize into concrete structures, each with its own degree of ontological density and its own institutional armor. The tension between the will to power of the Mega-creature and the limitations of social matter compels us to dissect the hierarchical steps of this ontification: from the primary cell of the family and the roots of the locality, to the cold mechanisms of the organization and the mythical force of the nation, culminating in the hegemony of the state and the diffuse vastness of society. Each of these forms represents a specific battlefield where the social dragon shifts its mask and the density of its armor, setting the stage for an applied analysis of the architecture of Being within concrete reality.

Ultimately, this multi-layered metamorphosis confirms that community is never a static haven of peace, but a magnificent and continuous struggle —a structured monument constructed directly over the volcanic depths of human existence, proving its vital density only through its capacity to withstand its own internal and external sieges.

FORMS OF COMMUNAL EXISTENCE AND ORGANISATION

The processual evolution of community and the progressive dense ontification of the collective entity do not manifest within an abstract vacuum, but materialize through concrete, historical, and structural

configurations. The internal will to power and the agonic friction of human coexistence crystallize into distinct architectural frameworks, each representing a specific threshold of systemic density, coercive capability, and symbolic armor.

To map this structural descent from the most intimate spaces of biological drive to the diffuse vastness of global interactions requires an unyielding ontological dissection of six progressive stages: the foundational matrix of **The Family**, the territorial immediacy of **The Locality**, the instrumental rationality of **The Organisation**, the historic-mythical synthesis of **The People / The Nation**, the sovereign legal armor of **The State**, and finally, the omnipresent, molecular horizon of **Society**. Each form marks a tactical repositioning of the social Mega-creature as it expands its siege upon reality, hardening its institutional shell to safeguard its collective Being.

1. The Family

The family constitutes the primary category of human association, the matrix wherein the individual is violently torn from their primordial solipsism by an act of ontological necessity that precedes any rational choice. Within this tensional domain, the drive-driven uncontrollable of biology collides head-on with the embryonic forms of hierarchical authority, generating what Anthony Giddens characterizes as the *structuring of intimacy*, wherein unwritten laws forge subjectivity through pure constraint and belonging. It is never a static haven of peace, but rather the laboratory in which the social Mega-creature tempers character through the unceasing friction of kinship ties, compelling the ego to negotiate an unremitting armistice between its magmatic impulses and the preservation imperatives of the micro-group. This primary aggregation acts as a microscopic colosseum where the boundaries of submission and rebellion are first tested, equipping the subject with its initial instruments to confront the weight of collective power.

Here, the ontological siege manifests in its most intimate and visceral form: the family functions as a tensional geometry of forces where each member occupies a position defined by competing roles, structural expectations, and affective stakes. The very substance of this association is marked by the split between the ego's drive for autonomy and the integrative pressure of the micro-entity, directly invoking G.W.F. Hegel’s vision in the *Philosophy of Right* concerning the family as the first stage of ethical life (*Sittlichkeit*). For Hegel, the family is the moment the individual surrenders pure, subjective isolation, becoming absorbed into a spiritual unity that provides an objective horizon of meaning while simultaneously limiting absolute freedom through the solemn duty of loyalty. This metaphysical fusion is fundamentally painful; it demands the partial annihilation of the ego to sustain a collective identity capable of weathering external aggression.

Beyond its immediate biological functionality, the family is the foundational space where the vital force is disciplined through the imposition of the first taboos and norms, ensuring the preservation and transmission of the agonic fire to successive generations. The internal dynamic remains one of reciprocal siege: parents exercise a formative, often coercive authority, whereas the offspring affirm their vital breath through structural resistance and progressive differentiation. This process, theorized by Alfred Adler as a struggle for assertion within the family constellation, demonstrates how the primary feeling of inferiority when confronting the force of the group becomes the main engine for developing a self-transcending will. The family thus reveals itself as a fighting unit for meaning, where the individual learns that existence is conditioned by the capacity to endure the endless friction between belonging and individualization.

As these internal tensions accumulate to a point of domestic saturation, the resources and physical boundaries of the household become fundamentally insufficient to contain the volume of energy generated within this closed system. The family viscerally feels the necessity to project itself outward to validate its status and secure its material subsistence, entering into immediate collision with rival units occupying the same ecological niche. This inter-familial agonism, echoing the concept of *amoral familism* described by Edward Banfield, forces the egress from domestic confines and propels the Mega-creature toward a broader geographical aggregation, where physical proximity becomes the new theater of confrontation and forced cooperation. Consequently, the family ceases to be an autosufficient universe, transforming into a single cell within a far more vast, aggressive, and territorial organism.

2. The Locality

The locality expands the agonic dynamic directly into the geographical plane, imposing a mutual recognition dictated by a physical proximity that cannot be ignored without the immediate risk of marginalization or extinction. The local community constitutes itself not from spontaneous affinity or altruistic love for the neighbor, but from the raw necessity of managing the collision of everyday interests upon a finite and fiercely disputed territory. The locality is an active field of forces where inhabitants become agonic partners in a struggle for symbolic recognition and for the definition of the boundaries of the common space—a process that mirrors Robert Park’s theories of *urban ecology*, where competition for spatial position determines the entire social hierarchy. This structure forces the subject to shed its domestic carapace to confront the intrusive gaze and competing claims of the other within a space of permanent negotiation.

This form of association functions as a collective membrane that safeguards the individual family cells, providing them with a unified front against the unpredictable exterior and rival territorial Mega-creatures.

Local agonism acts as the primary engine of urban and social development: competition for prestige, security, and systemic resources forces the locality to fortify and reorganize itself incessantly. Within this relentless dynamic, we encounter Ferdinand Tönnies' classic conceptualization of *Gemeinschaft* (community), where ties are organic yet deeply coercive, demanding that the individual continuously adapt to the crushing pressure of proximity. The locality thus becomes an extension of the social body, a territorial defense unit that transfigures a simple geographical location into a bastion of ontological resistance.

Civic solidarity must never be misconstrued as the absence of conflict; it is a tensional armistice between families and interest factions coexisting under the sovereign specter of necessity. The locality is the site where the subject learns to navigate the force of the Mega-creature on a pragmatic level, sublimating raw, unmediated aggression into civic competition and structured status rituals. Here, the agony of proximity forces micro-groups into collaboration to prevent being devoured by the interests of rival power centers, establishing the first configurations of public order through the precise equilibrium of opposing forces. The spirit of the place (*genius loci*) is no aesthetic abstraction; it is the sedimented result of centuries of struggle to master and beautify a space conquered through collective strain.

When the locality reaches its structural saturation, it buckles under the pressure of its own geographical and economic limitations, rendering it incapable of internally managing its surplus energy. The tensional friction between neighboring localities, or the structural conflict between the center and the periphery, generates a surplus of political energy that can no longer be administered through traditional, informal agreements. The imperative to coordinate these volatile forces into a unified, productive stream prepares the transition toward the cold rationality of the organization, where technical efficiency becomes the supreme law of association, replacing the ancient ties of blood and soil with functional logic. This transition marks the moment when the social Mega-creature detaches from immediate physical space to conquer the abstract dimension of organized human effort.

3. The Organisation

The organisation represents the stage wherein the social Mega-creature rationalizes its siege upon reality, transforming the magmatic energy of its constituent members into controlled, objective productivity oriented toward a definitive purpose. The natural tension between individuals is here instrumentalized and converted into structured competition for performance, rank, and resource access. Although appearing as a domain of rigid order, the organization subsists entirely through internal emulation, operating as an artificial form of agonism engineered to extract the maximum vitality from social atoms, thereby preventing the bureaucratic sclerosis that Max Weber famously decried as the *iron cage*

of modernity. The organization does not annihilate conflict; it converts it into the kinetic energy required to propel the complex mechanisms of technical and administrative progress.

Within this framework, the Mega-creature injects motivation in the form of career ambition and the desire for hierarchical domination, utilizing the institutional matrix as a lever to multiply its force. The organization functions as a potent weapon through which the group acts upon the material world, transforming the will to power into infrastructure, technology, and economic profit—a process that vividly illustrates Frederick Taylor’s management theory, wherein the human body is agonistically integrated into the productive apparatus. Here, the ontological siege is mediated by administrative regulations, where professional success serves as empirical verification of the validity of Being within the system. This total assimilation of the individual into the functional machine creates a new form of social substantiality, where human worth is dictated by utility within the production flow.

The organization provides its members with a functional meaning, yet it truncates their existence to a specialized role, generating a permanent tension between personal identity and the cold demands of the collective machinery. This structural conflict is vital to the dynamism of the apparatus; without the internal resistance of the individual seeking to assert themselves against total uniformization, the organization would collapse into absolute inertia. It is the precise locus where Michel Foucault’s theories of *disciplinary power* intersect with the subject's vital need for self-affirmation, as the individual navigates institutional constraints to stamp their own presence upon the structure. The competition for the executive office or for the control of budgetary resources is, fundamentally, a sublimated manifestation of the primordial struggle for survival within a highly rationalized environment.

However, the organization remains a vulnerable structure if it fails to anchor itself within a historical and symbolic grand narrative that transcends mere productivity. Technical efficiency cannot indefinitely satisfy the human hunger for belonging to a common destiny, ultimately generating what Karl Marx identified as *alienation*. The severe tension between organizational coldness and the members' unyielding thirst for immortality forces the Mega-creature to seek a higher symbolic validation within a collective myth. This agony of purely functional meaning propels the group toward the grand horizon of the nation, where the organization ceases to be a mere tool and becomes part of a historical epic, offering its members not just a wage, but a historic name.

4. The People / The Nation

The people acquire a full historical consciousness and a universally recognized metaphysical Being as they crystallize into the architecture of the nation. This represents the moment the social Mega-creature claims a

name, a flag, and a founding myth capable of offering absolute coherence to collective memory. The political nation is forged from the raw vital energy of the people through historical sacrifice and through the symbolic or military confrontation with external alterities, offering the individual an avenue of symbolic immortality by participating in a temporal flow that transcends biology—an idea championed by Ernest Renan in his celebrated conceptualization of the nation as a *daily plebiscite* and as a deep solidarity based on the memory of great deeds past. The nation is, therefore, a deliberate siege upon time, an attempt to fix the ephemeral human lifespan within an eternal destiny.

The historical spirit of the people provides the emergent nation with a teleological direction and a sovereign identity, dissolving local, professional, and familial tensions into a unified will for absolute duration. This national agonism manifests through the aggressive defense of its own culture and through competition for prestige upon the stage of world history, recalling Johann Gottfried von Herder's concept of the *Volksgeist* (the spirit of the people). For Herder, each distinct people is a unique manifestation of Being, locked in creative tension with the rest of humanity, defining itself through language, tradition, and structural resistance against assimilation. This pressure to maintain a distinct presence in the concert of nations forces the Mega-creature to refine its symbols and project its values far beyond its physical borders.

This collective identity constructs itself through an agonic contrast with the "Other," transforming geographical borders into ontological boundaries of meaning and value. The nation operates as a higher synthesis that harmonizes internal conflicts by projecting them outward under the form of economic, cultural, or diplomatic competition. At this juncture, the social Mega-creature attains its maximum symbolic density, transfiguring the mundane existence of the citizen into an active participation in a grand collective destiny, offering them an unyielding ontological shelter against social anomie. The individual is no longer isolated before the vastness of the universe; they become an integral part of a living legend that justifies their suffering and celebrates their triumphs.

Yet, the collective will of the people, however potent symbolically, requires an immutable instrument of order to discipline the magmatic and often chaotic impulses of the populace. The severe tension between national enthusiasm—which generates unpredictable social movements—and the systemic need for security and legal predictability forces the nation to secrete the State. The identitarian agonism seeks a steel shell to protect the national Being from internal corrosion and external onslaught, clearing the way for the formal, cold authority of statist sovereignty. Thus, the people transcend the stage of a purely spiritual community to become an organized political force prepared to execute its power.

5. The State

The state constitutes the absolute apex of formal architecture, the steel shell (*Gehäuse*) that provides a definitive juridical and administrative form to the abyssal forces of the organized populace. Under the mantle of sovereignty, the state disciplines the social Mega-creature, acting as the supreme instance for regulating internal *agona* through written law and the monopoly of legitimate force—a reality reflecting Carl Schmitt's political theory, which identifies the state as the entity that holds the sovereign monopoly over the distinction between *friend and enemy*. The state is not identical to the people; rather, it is the rigid order imposed upon them to channel excessive vitality into systemic stability, preventing a catastrophic disintegration into the chaos of fragmented demands.

The state manages social tensions through the intricate machinery of bureaucracy, policing, and tribunals, effectively transmuting raw aggression into civilized litigation and orderly administrative procedure. This institutional armor protects the core identity of the collective, yet it simultaneously exercises an unremitting siege upon individual liberties to guarantee the cohesion of the whole—a process that directly invokes Thomas Hobbes' *Leviathan*. For Hobbes, the state is the absolute necessity that halts the war of all against all, offering civil peace in exchange for total submission to the sovereign that ontifies social order. The state thus becomes the ultimate guarantor that social agony does not become suicidal, but structurally constructive.

Within the belly of the state, agonism does not vanish; it refines itself into a sophisticated struggle for the control of the administrative apparatus and for the definition of the public interest. The continuous tension between the governors and the governed is the precise engine that keeps the law elastic; without the constant pressure of civil society, the state risks ossifying into a dead, monolithic form. The state is an intricate, dynamic equilibrium of forces—a structure that must remain solid enough to safeguard the Mega-creature, yet flexible enough to absorb the violent shocks of historical change without shattering. It stands as the supreme organization of power, where the brute force of the social dragon is sublimated into legal authority.

The final tension of the state erupts when it realizes it cannot totally control the trans-border flows of information, capital, and desire that effortlessly bypass its sovereign limitations. This collision between the "steel" of domestic law and the boundless "ocean" of global interactions forces the state to recognize itself as a mere node within a far more vast, un-capturable network. From this agony of limited sovereignty, global Society is born—the stage wherein the social Mega-creature becomes omnipresent, diffuse, and impossible to contain within a single political architecture. The state loses its absolute monopoly over reality, forced to negotiate with supra-state entities and trans-national flows.

6. Society

Society represents the ultimate horizon of integration, the stage wherein all prior onto-formations—the family, the locality, the organization, and the nation—collide to generate a Mega-creature of supreme, labyrinthine complexity. It is no universal peace treaty; it is the grand arena where power relations become omnipresent, subtle, and molecular, precisely as Georg Simmel argued in his foundational studies on *sociation* (*Vergesellschaftung*). For Simmel, society is the ongoing result of the interplay of diametrically opposed forces: union and separation, cooperation and conflict, all forming a dynamic web that ontifies itself through perpetual motion. At this advanced stage, the Mega-creature no longer requires a physical border; it becomes the very condition of existence for the modern world.

Society functions as a global tensional membrane that absorbs the shocks between its various sub-entities, providing them with a symbolic theater of manifestation and a common language of communication. It does not eliminate systemic conflicts; it offers them a structured stage—the market, the mass media, cultural institutions—to prevent the violent self-destruction of the Mega-creature. Here, the ontological siege refines itself into a sophisticated competition of values, lifestyles, and worldviews, where each faction seeks to impose its own horizon of meaning as the dominant reality, reflecting Antonio Gramsci’s concept of *cultural hegemony*. Society thus morphs into a diffuse organism where the ultimate battle is fought for the absolute control of the collective imaginary.

Societal agonism is the singular force that prevents the stagnation of civilization, compelling individuals and institutions to reinvent themselves permanently under the relentless gaze and judgment of the other. Society is the final synthesis of the social Being, an organism that ontifies itself precisely through its capacity to sustain the paradox of an order born from a permanent, assumed agony. It is the locus where the siege becomes atmospheric, and power is exercised not through brute physical coercion, but through the seamless control of information flows and the rigid establishment of social normalcy criteria. Here, the social Mega-creature achieves its final evolutionary phase, becoming a quasi-divine, omnipresent pressure that regulates everything without ever being located in a single, physical space.

This state of total societal tension does not represent a static terminus, but rather the threshold of a radical metaphysical challenge. The omnipresent agonism of contemporary society clears the ground for understanding how the individual subject, crushed by these gargantuan structures, attempts to reclaim their own primordial Being. From this very agony of global society, which threatens to devour living subjectivity into an amorphous mass of systemic data, emerges the vital necessity to analyze the subtle mechanics of technology and power, shifting the

analytical lens from the morphology of human groups to the incandescent interface where man confronts the ultimate product of his collective existence: the technological Technosphere.

Ultimately, this multi-layered metamorphosis confirms that community is never a static haven of peace, but a magnificent and continuous struggle —a structured monument constructed directly over the volcanic depths of human existence, proving its vital density only through its capacity to withstand its own internal and external sieges.

INSTEAD OF CONCLUSIONS

Perhaps justified, critics of this vision would highlight, through a rigorous analysis of the ontologically-agonistic perspective on human community, the risk that what we call in this article the magmatic force of the social Mega-creature could inevitably lead to the idea that it automatically generates a blind violence. Such a purely destructive discharge tends to annihilate social organization, norms, institutions, the state, and culture. From a rationalist and political perspective, reducing the social architecture to a mere field of tensional forces ignores precisely the vital function of instrumental and axiological rationality. Civilization is not just a fragile armistice, but a conscious effort to sublimate impulses through legal, moral, and institutional structures capable of offering predictability and protection to the individual against collective arbitrariness. Structural criticism targets the risk of deifying the "vital" at the expense of the political construct. Without a compass of democratic values and fundamental rights, if left to the mercy of pure agonistic dynamics, the community dissolves into tribalism or autocracy. History has shown that when reason is suspended in the name of primordial energies, the public sphere loses its quality as a realm of reasoned debate and becomes an arena of brute force. Social and political organization—through parliamentarism, the separation of powers, and the social contract—does not represent an "asphyxiation of form," but rather the sole guarantor of real freedom, transforming destructive conflict into regulated and constructive competition.

Without a clear metaphysical compass and the ethical anchors of a culture of dialogue, the Mega-creature risks transforming into a self-referential entity, a mechanism of siege that sacrifices the individual for its own simple mechanical persistence, becoming a prison of tensions. This hypertrophy of the social produces an asphyxiation in which subjects tend to become mere fungible cells within an organism that no longer recognizes their worth, at which point the subterranean social dragon begins to manifest an insatiable hunger for reality. In periods of great crisis, this dragon devours the very institutions that gave it a face, turning progress into regress and civilization into a battlefield for survival. An order that no longer permits the revolt of the vital against

rigid form is an order that has already signed its own death warrant, becoming the certain victim of its own repressed magmatic force.

Otherwise, if this justified criticism remains unanswered, we collapse either into the abyss of a wild social biologism or into the sterility of a mortified institutionalism. The fundamental stake of political and ontological philosophy is not choosing between the tyranny of abstract order and the madness of magmatic chaos, but rather the dialectical harmonization of the two planes. The true genius of a community lies in its capacity to construct calibration vessels through which the abyssal force of the collectivity can feed, rather than dismantle, the edifices of reason. Form, understood as institution, law, and culture, must become a flexible texture, an exoskeleton capable of expanding and breathing alongside the pulsations of the subterranean magma, while the vital must accept its teleological channeling into universal values. This intertwining transforms destructive violence into a civilizing passion: the law is no longer an oppressive barrier, but the riverbed through which the energy of history flows, and the institution becomes a relay for capturing and transfiguring existential tragedy. Only through this tensional yet controlled osmosis does the social dragon lose its monstrous attributes, being domesticated and reshaped into the hidden engine of our cultural becoming.

Of course, if this agonistic social substrate is not acknowledged and harmonized with a brutal metaphysical sincerity, it can degenerate in extreme situations into a devouring siege that destroys the very freedom that Being presupposes in its act of affirmation. There is, therefore, the danger that the dynamic of confrontation becomes an end in itself—an infernal machinery that grinds individual destinies, causing the subterranean social dragon to surface in its most horrific forms. Under conditions of extreme instability, such as wars or bloody revolutions, this dragon ceases to be a metaphor; it becomes a terrifying reality that devours political regimes and entire civilizations, demonstrating the fragility of any human construction that has ignored the abyssal force of the collectivity. Agonism devoid of a metaphysical teleology and a stable rational structure presents itself as a barbaric form of movement, a tragic waste of vital energy that does not build, but merely corrodes the foundations of the world. Yet, the solution is not to capitulate to magmatic chaos, but to consolidate the institution as a space of living and rational struggle, precisely to avoid that saturation of unchanneled power that causes the social monster to seek liberation through devastating destruction.

The advantages of antifragility derive from this acceptance of man as a being of radical affirmation, refusing pacifist utopias that actually prepare the death of the spirit and the establishment of a definitive silence. The proposed perspective emphasizes that beneath our feet pulses the permanent siege of Being upon form—a continuous battle for density in which civilization is merely an armistice in the face of the hunger of the social Mega-creature. This recognition of conflict as a generator of value

allows society to navigate through crises as opportunities for the re-coagulation of its own force, understanding that the *agon* is the sole proof of its validity. An antifragile community defines itself as one that does not fear tension, but actively seeks it out in order to prevent the accumulation of that magmatic pressure which, in social cataclysms, devours indiscriminately both the guilty and the innocent. In this way, the social is transformed into a continuous challenge, a siege upon the impossible that forges characters in the fire of confrontation and profound solidarity.

The recognition of the social Mega-creature as an accepted ontological reality facilitates the transition from mere administrative management to a tragic yet rational embrace of collective destiny, where peace is defined not by the absence of struggle, but by its creative mastery. By accepting that human associations are spaces of tensional affirmation, we recover the capacity to generate authentic history without allowing the subterranean social dragon to take absolute command in moments of straying. Social life presents itself as a permanent siege, a tension that must not be extinguished but inhabited with dignity, allowing Being to express itself in all its tensional complexity. This dignity is achieved by recognizing in the other the same ontological assault, transforming brute confrontation into a form of supreme metaphysical respect and mutual civic recognition, which prevents the Mega-creature from turning against its own creators. From this perspective, history no longer appears as a cemetery of forms, but as a field of forces where regimes and civilizations are born and die according to their capacity to give both energetic meaning and rational structure to primordial energies.

Ultimately, the answer to the initial interrogation appears unequivocal: collective peace is a mask of agony, a superior form of managing ontological collision. This does not represent spiritual atrophy except to the extent that order becomes absolute, rigid, and totalitarian, involuntarily inviting the subterranean social dragon to surface to restore the chaos necessary for a new creation. True social peace reveals itself as the capacity of the Mega-creature to sustain maximum tension between its fundamental categories without breaking, transforming confrontation —through culture and an integrated political organization—into a mechanism of ontological creation. Peace is, in the final analysis, the conscious control over one's own social dragon, an organized state of siege in which the individual finds their place through active and rational participation in the tension of the world. Thus, the interrogation into the nature of order closes with a metaphysical revelation: we are together not to sleep in safety, but to besiege, through our common *agon* and the values we defend, the very gates of eternity, ensuring that the devouring force from the depths remains the source of our vitality, and not the instrument of definitive annihilation.

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